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Vol. XIV. No. 31

Facing the Issues Frankly

WM. O. MENDENHALL

Haiti and The United States

PAUL H. DOUGLAS

Dolls as Messengers

ALICE C. GIFFORD

Pacific School of Religion Berkeley, Calif.

Santa Claus in Midsummer

ANNIE MARGARET PIKE

Whittier at Close Range

A Review

ON THE HORIZON OF THE CHRISTIAN CHURCH

COLLEGE GIRLS TAKE FACTORY JOBS

Foregoing the usual vacation pastimes, twelve young college girls have taken factory jobs in Chicago. They are voluntarily pledged to live on their wages. The purpose of the experiment as stated by the National Student Council of the Young Women's Christian Association, under whose auspices it is being carried on, is that college women share the experiences of women workers on whom they depend for many necessities. "College women who have missed much of life's drudgery are eager to know in their own bodies and minds what it means to be part of the present industrial system," says the announcement. "They will acquire concrete facts on which to base their study of industrial problems. They will increase the number of college people who know and can co-operate with industrial workers." After working hours the group will meet for informal discussions with labor leaders, social workers and employers. At all other times it is stipulated that they live, eat and spend their leisure with their fellow-workers at typical recreation, as well as at the work bench. Their voluntary term of work will end August 14. This is the sixth year of the project. Countess Elsa Bernadotte, cousin of the Crown Prince of Sweden, when in America two years ago, was a member of a similar group incognito. Her identity was not discovered until she had nearly completed her self-imposed term of work in a Chicago glue factory.

PRIZES FOR GOLDEN RULE DAY MATERIAL

Near East Relief has received $1000 from Hon. Henry Morgenthau to be offered in prizes for posters, a poem and a slogan setting forth the appropriateness of Golden Rule Sunday as falling between Thanksgiving and Christmas. The former is the holiday of gratitude, the latter of generosity. Between them, on the first Sunday in December, falls International Golden Rule Sunday, the day when self-examination determines a practical expression of belief in international brotherhood through the giving of aid to orphans, under-privileged children and others destitute. $500 for the most compelling poster in any medium; $100 for the second; $100 for the third; $100 for the fourth; $100 for the most effective poem; and $100 for the most telling slogan. In addition to the above, payment will be made for any other posters, poems and slogans that are found useful. Posters may be of any shape because they are usable in a great variety of places such as church, Y. M. C. A., Y. W. C. A., K. of C. bulletin boards, cars, magazine covers, letterheads, poster stamps, etc. The following word picture is offered as a suggestion for a poster design;—on the left a scene of Thanksgiving abundance with a cornucopia in the foreground pouring forth the $70,000,000,000 in gold that is the annual income of these prosperous United States. On the right, a scene of Christmas joy with the caption, "Peace on earth, good-will to men." In the center, dominant, a tattered wistful child. Above, "International Golden Rule Sunday, December 5, 1926." Below the whole sketch a golden ruler bearing the words of the Golden Rule. Competitors for the above prizes must send in their entries to Mrs. Mabell S. C. Smith, Secretary of the Award Committee, to be received not later than 5 p. m. on August 31, 1926, at National Headquarters, Near East Relief, 151 Fifth Avenue, New York City.

Forty-nine

American Friends abroad and many foreign Friends are looking to Friends at home for support, both material and spiritual.

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TOBACCO AND FALSE ECONOMY

South Dakota has a law, writes Will H. Brown, which provides for the use of money received from taxes on cigarettes in erecting educational institutions. The first use made of the fund will be the erection of a $200,000 library building at the South Dakota Agricultural College. This serves to emphasize the strange views of some people. The one thing that does much to hinder the mental development of the youth of the land is tolerated and licensed, while the revenue from its sale is expended in aid of that development. South Dakota is right in line, in principle, with Tabasco, one of the states of Mexico, which has a law imposing a tax on all who smoke in public. The revenues thus collected are not used in an educational way, but in fighting the locust plague in that section. Thoughtful persons would probably say that Mexicans have the most sensible law of the two, as it might have a tendency to guarantee more pure air in public places, and at the same time is used for the extermination of another nuisance. California spent $11,000,000 more for tobacco in 1925 than for maintaining the State's entire public school system, according to Dr. John K. Norton, Director of Research of the National Education Association at Washington, D. C. The amount expended for tobacco was $86,000,000, and for schools, $75,000,000. But don't point the finger of scorn at California, for that state is just a "sample" of like conditions in nearly every state in the Union. Tobacco revenues, no matter how used, can never be rightly considered economical, for they are derived from tearing down and never from building up manhood and womanhood.

UNION OFFERS AID TO CHINESE

Aid in fighting immigration laws which bar the Chinese wives of Chinese-American citizens from entering the country has been offered by the American Civil Liberties Union to Kenneth Y. Fung, executive secretary of the United Parlor, Native Sons of the Golden State, Chinese American Citizenship Alliance in San Francisco. The same aid is also offered to Japanese American citizens. In his letter to Mr. Fung, Forrest Bailey, a director of the Union, declares "preposterous" the immigration provisions whereby the Chinese wife of an American cannot enter the country to live with her husband, although the children of the couple, even if born in China, may do so. The wife of an alien Chinese merchant, Mr. Bailey states, may enter the country freely and join her husband. The Dyer bill, now pending in Congress, would correct this discrimination. Mr. Bailey said the Union would give its support to the Dyer bill or any similar measure.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

What Do Our Readers Have To Say?

IT is hardly necessary to call attention to the outstanding article in this issue by President Wm. O. Mendenhall. We are all indebted to him for his discerning presentation of the situation which exists among American Friends and particularly within the Five Years Meeting. His general portrayal and treatment of the question are admirable both in content and spirit and we would not presume, editorially, to add to or take from. Inasmuch, however, as one suggestion which he makes involves somewhat of a departure from our editorial policy, we wish to speak briefly to that one point.

While our correspondence and comment columns "are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body, and is expressed in a co-operative, constructive spirit," we have declined to admit the discussion of questions that are manifestly controversial. We have felt, as Dr. Parkes Cadman put it the other day when addressing a conference of religious editors, that "we are strongest wherein we agree, and weakest wherein we disagree." Moreover, American Friends seem notably weak in the technique of controversy. It is difficult for us to carry on a frank discussion in good spirit. English Friends do this very well, but not we. It is hard therefore to keep a controversial discussion, once started, within the bounds of that "sweet reasonableness" that should obtain, above all, in the periodical of a religious group which declares the spirit of peace and good will to be paramount. Furthermore, we have doubted whether such discussion would "get us anywhere," so to speak.

Now comes President Mendenhall suggesting a policy of the free discussion of these troublous questions in THE AMERICAN FRIEND, as a means of arriving at a better understanding. He may be right. We must at least confess that our more cautious policy has not notably achieved an "era of good feeling"—perhaps his will. At a conference on the present problems of religious journalism held a few weeks ago at Washington, D. C., Dr. W. E. Gilroy, Editor of *The Congregationalist*, spoke on the topic, "How to Deal with Controversial Themes." While maintaining that little is to be gained from pursuing controversial subjects for the sake of controversy, he did hold that no controversy that is of vital significance to the welfare of the Church should be side-stepped. It has even been held that *good* controversy is a great need of our age. "The aim of good controversy," he said, "is not to establish a preconceived position, but to get the angles of many minds and diverse points of view brought to bear upon a subject. The open-minded atmosphere of the forum is what is to be sought." Are we Friends capable of this high standard of controversy in our church paper? The speaker went on to admonish that good controversy ought always to deal with matters that are really worth while. Distinctly theological controversies may well be rather limited, he thought, adding: "The inculcation of a temper of mutual respect and sympathy in theological controversy is more important for the religious press than churning over the actual materials of controversy."

What is the conclusion of the matter? Editorially, we are not ready to say. We would rather reply for the present by putting a question to our readers: "In all the circumstances what policy would you like us to pursue?" Will you kindly tell us. We might at least go so far as to discuss whether or not we shall discuss! We will welcome brief expressions for publication in our correspondence columns, as to whether we should change our policy to admit the discussion of issues generally considered controversial in character. If so, under what limitations, if any?

To discuss or not to discuss—that is the question.

Remembering the Major Issues

HOWEVER much attention we may give, or not give, to vexing problems of the Quaker interior, may we not lose sight of the major issues which confront us. In fact the only valid excuse for giving attention to the former is that we may be better fitted to meet the latter. If we would clear our vision and keep our perspective we must rise above the spirit of contention. We must experience something that will make us bigger than our differences.

The map of Europe is very much of a crazy quilt of peoples separated by a bewildering network of national boundary lines, at which barriers are raised against free communication and fellowship. During and following the war, when suspicion and hatred were rampant, these barriers were almost insuperable. As strife recedes and the instincts toward neighborliness reassert themselves, the obstructions are being gradually removed. At the second international passport conference held in Geneva a few weeks ago, several hopeful recommendations were made looking toward removing restrictions upon travel and simplifying frontier control. Is this not the very policy we need to pursue in our religious groups? That there are rather distinct boundary lines in our thought world we should frankly admit. That is natural and as it must be. What are we going to do about them? If we "go to war," we draw apart from each other, raise barriers of suspicion on our frontiers, and try to keep out those with whom we differ. What we must learn to do as a *Society of Friends* is keep the peace and follow the lead of the passport conference. Let us cross freely our re-

spective boundary lines and go in and out among us as friends.

A few days ago we received a letter from a New York news agency which supplies the press of the country with information concerning all religious bodies. "Will you tell me," the letter read, "what is the large plan before your body at this moment? What is it chiefly you are trying to do? What movement have you in hand to promote the religious cause? How do your missionary plans come on? In short, what is the news?" May the significance of these leading questions come home to all Friends as they did to us. What *is* the large plan before Friends? Curiously enough, this agency did not inquire after our theological health nor ask us concerning any impending surgical operation—it wanted to know what we are doing to promote the religious cause. That's the news that counts. What would you have written in reply? What would you like to have been able to write?

Facing the Issues Frankly

BY PRESIDENT WM. O. MENDENHALL

In submitting the following article for publication, President Mendenhall states that his purpose is to stimulate a consideration of methods for finding what is true, the objective being that we may maintain spiritual unity while joining sympathetically in a mutual search. "This is my faith," he says, "that when people of differing opinions maintain the right relations to one another and join in mutual search, in the atmosphere of mutual tolerance that which is really true becomes clear. In the second place, even if we do not in one generation come to the same intellectual conclusions, to work together and to worship together in the atmosphere of tolerance will enable us to carry our message farther and to really build the Kingdom of God about us, while the other methods in force amongst us seem to block the progress of our denomination and the growth in grace of our membership."

I. THE PROBLEM

AMERICAN Friends find themselves at this particular period in the midst of a great deal of religious, or at least of theological, controversy. However much all would like to ignore it, however eager we all are to busy ourselves only with constructive effort, we must admit that a great deal of the energy of our people in the last few years in many Yearly Meetings has gone into the attempts to solve the problems connected with this controversy. How much of the time of the last Five Years Meeting was devoted to this question of what the attitude of Friends is to be toward the Richmond Declaration, the essential truths, the question of creed! This year two different committees, appointed by the Executive Committee of the Five Years Meeting, were visiting representatives of two Yearly Meetings on questions which have grown out of these same problems.

Not all of us are agreed as to what are the essential elements in these problems. Some of us feel that due to extreme inferences from some of the scientific studies of this century, a more or less conscious attack is being made upon the very foundations of our Christian faith, and that many well-known members of our own Society are lending themselves to the support of this attack. On the other hand, some of us think that with the progress of science during the last century we have come to the place where a readjustment in thinking is necessary, and that the readjustment is in the traditions of men rather than in essentials of religion. Those who hold this latter view cite the parallelism between the present situation and that in the days of Galileo. They note that there were as great fears on the part of many church leaders then as there are now, that these leaders felt that believing the earth to be round and swinging loose in space must necessarily result in disbelief in the existence of God.

At the same time similar disagreements in thought among Christian people generally are having their reactions upon us. Having grown up under the tradition that we have no creeds, having been accustomed to referring to the personal mystical experience of the individual as final authority, our Society finds itself in the midst of a generation in which these questions of belief have assumed a predominant place in religious thinking. If we should all of us look to these personal spiritual experiences as ultimate in authority then the problem of modernism or fundamentalism would hardly exist for us. On the other hand, many of us feel that after all, to be Christian must have some content of meaning, based upon a definite belief; that if the whole matter is left to personal experience it may be simply making an emotional upheaval the important thing, and leave us entirely adrift. Again, some of us feel that while we wish to allow to every individual absolute freedom in his thinking, if he does not hold the opinions concerning the person and function of Jesus Christ which the church has held through the centuries, the meaning of the word Christian for him must have changed in its essence, and we fear that there are those of our own Society to whom this applies. Thus our Society finds itself in a situation where it seems doubtful if we can agree upon some of the issues long considered fundamental, and yet without the machinery for enforcing uniformity or for heresy trials.

II. THE FRIENDLY APPROACH

Recognizing the impossibility of our enforcing uniformity of opinion we have some advantages growing out of our history and our traditions. First is the example of the early Friends in their *absolute integrity*. Often in religious organizations as well as in other organizations of honest men, a serious disagreement in view leads some of the partisans unconsciously into an attitude in which the means used are justified by the great desirability of the end sought. While nobody consciously admits this, even to himself, it is frequently clear to those who hold the opposite points of view. If Friends can maintain this practice of absolute integrity, we shall have escaped a large amount of difficulty. In particular we will thus avoid most of the suspicions which one group of partisans usually have toward another group in any case of disagreement. If these suspicions can be avoided then a large part of our mutual fear disappears, and no Friend needs to be told that fear is the cause of war.

Another element in our historic background is that of *mutual respect*. Since Friends have been taught from the days of George Fox the importance of the individual, and since we have been accustomed to expect everyone to take his place in meeting for business as well as in meeting for worship, when he agrees with us and when he does not, we have an element in our background making it easier for us to allow the other person to think differently from ourselves. Also this should make it easier for us to allow him to think differently and at the same time to maintain with him spiritual unity, since we have had exercise in this sort of behavior on many occasions.

Again the fact that we have had through these centuries *no established creed* makes it easier for us to allow divergence in matters of intellect without losing either our integrity, our mutual respect, or our spiritual unity.

Again our emphasis upon *personal experience* as having great authority and as being the source of our evangelistic urge should give us a point of view which will make possible united, aggressive

work in extending the Kingdom of God without an insistence upon uniformity in thinking.

III. A PLAN OF SOLUTION

In a description recently written of the tendencies evident in the last Baptist Convention and in the Presbyterian Assembly, the observer spoke of a common insistence. It was the insistence in both denominations upon dropping questions which were likely to produce a division within the denomination. While he occasionally used the words fundamentalist and modernist, he did not speak of a victory for either; but he spoke of a victory for the "tolerantists." May it not be that the word which will describe the solution of our problem is tolerance? Let me hasten to add that I do not mean indifference. One can hardly claim the virtue of tolerance in a situation in which he is indifferent to the issues. It is only when he has a real conviction and still recognizes the right of the other person to a different view on the same issue that he is using tolerance. It may even be that the amount of virtue in his tolerance varies directly with the strength of his conviction.

If we accept tolerance as a solution there would be at least two corollaries. The first is co-operation in activity between or among those who differ in intellectual conclusions. May we not also say that co-operation in worship could follow if there were genuine tolerance? The second corollary is the exchange of views. Because of one's *conviction* he will be eager to state the truth as he sees it, and he will have a confidence that this truth will find its way from its intrinsic strength. Because of his *tolerance* he will grant a similar privilege to those who would state the truth differently, and he will consider their statement not only honestly but sympathetically. The character of his inward consideration of the statement of other points of view on what he considers essential truth is a test of his tolerance, and it is a test of his integrity if he claims tolerance. This may frequently create an inward spiritual struggle, the issue of which is known only to the participant.

It should be added that if one's faith is exceptionally strong in his own version of the truth, then it is easier for him to accept this corollary of tolerance, for he has less fear of bringing the whole matter into the light. I should like to emphasize this point for one other reason which is apparent to educators. Many people in their anxiety to have their children's teaching guarded are so insistent upon only their own version of the truth being taught that their children are convinced of its weakness. The robust intellect of a vigorous American boy makes him doubt the strength of a position which cannot stand on its own feet in a public place. In my opinion this anxiety is creating the danger which it fears. The children are led to doubt the truth of the teaching they have had because of the great fear that it cannot stand in the presence of other teaching. The advantage of tolerance as a solution is that when every point of view can be fearlessly expressed and honestly considered the truth itself has the best opportunity of becoming clear and of being recognized. If this truth comes to be recognized by all, then we have intellectual unity. Where opinions of what is truth still vary, this method of tolerance allows spiritual unity to go on unbroken and allows the co-operative activities to continue without interruption.

IV. THE ALTERNATIVES

If tolerance may not be accepted as a method of solution of our problem, then there are two possible alternatives. One of these is to attempt no longer association in organization or in worship; that is, *separation*. There are several elements in a situation which may make one group or the other desire separation. If there is clearly recognized or only vaguely felt a fear that one's own opinions on the issue in question are not well grounded, then he will be unwilling to let them stand for inspection and consideration by the side of others lest they be lost. Various reasons may present themselves to such a one for his action, but he can only allay his fears through separation.

A second element consists of a feeling that although the truth will stand and its own position will be vindicated ultimately, during the interim of discussion many young people without sufficient background for sound judgment will be misled. The writer's opinion on this point has been expressed above, that this anxiety is creating the danger which it fears.

A third element just as honest and as commendable as this second one is a desire to keep our message clear. We may feel that if different opinions on vital points are allowed expression and free circulation, there will result such a confusion that the group will be unable to give its message with sufficient emphasis. In consideration of this point we should remember that issues are clarified by attacks upon them. For example, the peace testimony of Friends is always made clear and emphatic during war time. There is the danger that a generation which has known no war may have ill-defined ideas of the Friends' testimony on peace.

Many of us would make great sacrifices rather than resort to separation. If we are not willing to accept separation as an alternative but still are unwilling to practise the virtue of tolerance, there is another possibility. Those of differing opinions may remain together organically, and one group or the other may attempt to secure *dominance*. What is meant here is the attempt to secure dominance of those of one's own group over others in order to enforce their opinion. In church as well as in state when one group attempts to dominate another, inevitably the effort will be resisted, and the result is war. Whether the instruments of warfare be diplomacy, or assembling of majorities, or more virulent forms of conquest, the action is reprehensible and the result disastrous.

V. THE SEARCH

If the solution is possible it will be found in a common search for truth, each one contributing his best and each one considering the contributions of all. If we shall be willing not only to state the truth clearly and forcefully as we see it but also to give honest and sympathetic hearing to the statement of others, then there must be provided opportunity for such interchange of ideas, either by words spoken or by words written.

Since frequently the groups who do not have the same intellectual points of view are separated geographically, general conferences must be of great value in offering the opportunity for interchange through the spoken word. In general conferences, however, such discussion should probably have a subordinate place, since the end sought would be served best in an atmosphere where co-operative effort along various lines is being considered, and where there is the enthusiasm and inspiration which arise from progress shared. In addition to this expression of truth, there are the invaluable opportunities for acquaintance, for learning and hence appreciating the spirit one of the other, as well as for questions and answers. More important than all else, these conferences, if the spirit of tolerance is there, can offer great opportunities for group worship.

The second method of search for ultimate truth is through the interchange of ideas by the written word. Here is one of the functions of the denominational paper. If we can agree to seek the truth by each contributing his own vision of it, may not THE AMERICAN FRIEND well open its pages so far as space will allow to contributions from representatives of the various schools of thought among us? The writer would go so far as to suggest that frequently the prerequisite "well-written" need not be maintained. If a writer has a great truth and a genuine urge to express it, this truth will shine through his language though the rhetoric be poor and sometimes even though the grammar be in error. On the other hand, if he be bitter, selfish or unjust in his attitude, it will quickly appear, and those who agree with him in points of view will insist upon better representation among their contributors. We hear so much of the difficulty of editors in admitting the proper material; might we not for a time throw the responsibility back upon the contributors?

If this article should be accepted for publication, the writer is hoping, not that the readers will agree in these various points, but that we may face frankly the issues and seek some solution before we reach the difficult stage of separation or the conflict attending a struggle for dominance. He desires as a privilege the opportunity of considering sincerely and sympathetically the expressions of other views of this problem.

Friends University,
Wichita, Kansas.

Haiti and the United States

BY PAUL H. DOUGLAS

Early in the year, at the request of the American Friends Service Committee, our Friend Paul H. Douglas of Chicago University, went to Haiti as a member of a Commission to study the American occupation of that country. The full report of the Commission will be published soon. In the meantime Paul Douglas prepared the following short statement which was published in Foreign Notes, semi-monthly bulletin of the Chicago Council on Foreign Relations.

THE re-election of President Louis Borno by the Haitian Council of State on April 12th is a further indication of American power in Haiti. American marines entered that country in 1915 after the assassination of President Guillaume Sam. They did not withdraw, however, after order was restored but seized the customs houses of the country. Through combined military and economic pressure, the American forces compelled the Haitian government and the Haitian Senate to sign a treaty which granted the following powers to Americans: (1) Control over the collection and administration of the Haitian finances; (2) Control over the Haitian gendarmerie. The gendarmerie was to be a combination army and police force manned by Haitians but officered by Americans appointed by the President of the United States; (3) American control over sanitation and public works. No mention was made in the treaty, however, of education or of justice and these have continued to remain in Haitian hands. No express authorization was moreover granted to the United States to maintain a separate force of marines on the island although such a force has been maintained ever since. The treaty, which was ratified in 1916, was to run for ten years but there was a further provision that it might be renewed for a further period of ten years at the request of either party. In 1917 Louis Borno, who was then Minister of Foreign Affairs, signed an agreement with the American Minister to Haiti extending the treaty for ten years more. This was not ratified either by the Haitian Congress or by the American Senate and the Haitian nationalists therefore claim that it is invalid. The American occupation, however, insists that it extends the American occupation until 1936.

The American chief of the gendarmerie dissolved the Haitian Congress in 1916 and new elections were held in 1917. When the new congress met, it was presented with a new constitution of Haiti which had been written by the then Assistant Secretary of the Navy, Franklin D. Roosevelt. This constitution granted to foreigners the right to own land. This had been prohibited by the Haitians ever since they won their economic and political independence in 1804. The Haitians were afraid that if this right were granted, foreign control would soon reduce them to economic slavery, and the Haitian Congress accordingly refused to approve the constitution. Upon their refusal Congress was dissolved by Major Smedley D. Butler, who was then the American officer in charge of the Haitian gendarmerie. The Americans in 1918 then submitted the constitution to a vote of the people. The government announced that the constitution had been passed by a vote of 98,000 to 769, but virtually all of the testimony seems to indicate that the polls where in charge of American officers and that the Haitians could only secure negative ballots by specifically asking for them.

The constitution provides for a congress of two houses, the members of which are to be elected in January of the even years and it is stated that "the President shall designate the year." The President has interpreted this to mean that he *may* designate the year, and as a result, no year has been designated. The nominal, legislative body that has been set up is a Council of State composed of twenty-one members appointed by the President and holding office at his pleasure. This Council of State in turn elects the President. It is not surprising, therefore, that this Council of State has but recently re-elected President Borno for another term of four years.

While there is nominally a Haitian government, the real control is exercised by the United States. A regiment of marines is quartered behind the President's palace. The marines perform a double function; first, they protect the President from assassination, and second, they enable the American High Commissioner, Brigadier General Russell, to give the President authoritative advice. There is also an American collector of customs and financial adviser who controls the finances of the country. The gendarmerie is also under American control and while the courts are not, the gendarmerie will refuse to carry out any orders which are fundamentally displeasing to the American occupation. All legislative acts must be submitted to the American High Commissioner before they can be passed upon by the Council of State and the consent of the American High Commissioner is necessary for their enactment. Americans also control the sanitary, agricultural and public works services.

The American occupation has rendered real service to Haiti in (1) preventing revolutions, (2) connecting cities by means of roads, (3) collecting revenues honestly, and (4) in the system of hospitals and clinics which it has established. Haiti, however, virtually occupies the position of a conquered country and it is highly important for us to determine whether we wish to control this country upon whom we have never formally declared war. It seems to the writer that we should do everything in the next ten years to prepare the Haitians for self-government, and that such a program will necessarily include: (1) Calling elections for the Haitian Congress in 1928; (2) Reduction of the number of American marines on the island; (3) The appointment of a civilian as Commissioner; (4) The appropriation of increased funds for education, which has been virtually starved by the Americans; and (5) the training of more Haitian doctors, engineers, and officers in order that the personnel of the various services may be controlled by Haitians within the next few years. If these steps are taken and if assurances are then given to the Haitians that we will not seek to control the island beyond 1936, the antagonism which educated Haitians and the South Americans in general feel towards the United States for our aggressive acts in the Caribbean will be distinctly assuaged.

Negro Education

The following editorial which appeared recently in the New York Times, will be of interest to Friends, both for its reference to a well known Friend and for its general interpretation of an important problem.

ELECTION of a Bishop of the African Methodist Episcopal Church to the Presidency of Howard University makes a significant break in the history of that negro institution. It has been served by white Presidents during the more than half century of its existence. Fisk University in Nashville, Tenn., the oldest of the colleges for negroes, recently elected a white educator to its Presidency, thus perpetuating its tradition of white leadership. Bishop John A. Gregg goes to Howard with past experience as President of Wilberforce University and an immediate background of church administration in South Africa. Dr. Thomas Elsa Jones goes to Fisk with the experience of seven years of teaching in the schools and colleges of Japan.

This new leadership in the two outstanding negro colleges comes at a time of the greatest importance in the education of our colored youth. The post-war period has been notable for the emphasis laid upon education and for the generosity of the American public in strengthening and developing its schools; yet only the

faintest ripples from this ground-swell have so far reached those institutions which have in hand the training of young colored men and women to serve their race in the professions. This anomaly persists in the face of the fact that 10 per cent of our population has undergone and is still experiencing the most profound changes of any group in the United States. For the outstanding effect on American life of the World War has been the negro migration not merely geographically from the South to the North and West but also vocationally from farming to industrial and city life. A public opinion which continues to think of negro education solely in terms of the agricultural and industrial institutes developed under the leadership of Dr. Booker T. Washington to meet the problems of a distinctly rural economy misses the significance of what has since occurred.

The negro is emerging and needs the educational opportunities to develop his doctors, social workers and other technicians. It is to be expected of America that it will establish the million-dollar endowment fund at Fisk and provide the "many millions" which so good an authority as George Foster Peabody recently prescribed for the negro colleges of the South. In this newer phase of interracial understanding and coöperation it is reassuring that both races will share in the leadership of the colleges through such men as Bishop Gregg and Dr. Jones.

Santa Claus in Midsummer

BY ANNIE MARGARET PIKE

On a midsummer day I happened to be
South of the Thames, in Bermondsey.
My business took me into Long Lane.
I was tired then, and, a rest to gain,
I went to a children's playground there,
That was bordered with flowers around the square.
When I reached it, a shady seat I chose,
Next a "down-and-out" with a telltale nose.
He wanted to talk. Well, why should he not?
He'd once been a man, although now a sot.
He spoke of his downfall: blamed Christmas cheer;
Too many toasts that were stronger than beer.

A few minutes passed. He went slouching away,
A blot on the sunshine, that midsummer day.
Just then the old caretaker caught my eye,
As he soothed a baby that started to cry.
His cheeks were ruddy. His beard was like snow.
All the children's names he appeared to know.
There were Fanny, and Polly, and Peter, and Jack;
Susan, and Alice, and Martin, and Mack.
Quarrels he'd settle before they began!
Where in the past had I seen the old man?
He looked like,—but no,—it never could be.
Yet my fancy called up a Christmas tree,
And Santa Claus handing the gifts around.
Could Santa be here in this slum playground?

I toyed with the thought as I watched his face,
So cheery and bright in that shabby place.
It must be! It is! I sprang to my feet,
Eager the dear old fellow to greet.
"Santa," I cried. "Plain John Smith," said he.
"Is it likely that I should Santa Claus be,
While earning my bread down here in the slums,
And using the whole of it, even the crumbs?"
"But—but—" I stammered, and, catching his eye,
I knew I was right by its twinkling, sly.

"You're holiday-making in this queer way,"
Were the words that at last I managed to say.
"Your reindeer steeds you have boarded out
At Tattersall's place, I make no doubt?"
He answered "Yes," as he shook my hand,
"And a first-rate holiday I've planned.
Last Christmas night things came to a head.
I was worried almost to death," he said.
(He paused for an instant, and turned to see
That the children were playing contentedly.)

"My conscience hurt like an unlanced boil;
My life had been one of mischievous toil;
I'd been made to take a lead," said he,
"In a 'Cheap Jack' sort of conspiracy;
With Christmas wishes and Christmas smiles
Thinly covering selfish wiles.
'Exploited'—that's the word to use;
Next year I'm determined to refuse.
There's plenty of genuine Christmas work,
And I wouldn't for worlds my share of it shirk,
For I've learned to distinguish false from true—
But to talk like this is to weary you."
"Not at all," I said. "The point I see,
And you're giving much food for thought to me."
From his paths aloft he'd observed that greed
Was gaining ground with amazing speed.
Millions were toiling with aching limbs
To gratify other folks' senseless whims.

He stopped again. Then he smiled at me.
"But Christmas spirit can beautiful be,
When gluttony is not called 'good cheer,'
And joy is not bought with the toiler's tear.
The Marshalsea Prison, where debtors lay,
As you may remember, was down this way.
The boy, Charles Dickens, climbed its stair,
And learned some sorrowful lessons there.
As a man, he always of Yuletide told
In tales that were woven like tissue of gold;
And he would not have praised, I venture to guess,
A Christmas for profit and heedless excess.
It can't be the way to honour *the child.*
We should keep his festival undefiled."
(The while he talked, he kept watch to see
That his little charges played happily.)

"Well, well," he ended, "how solemn I've grown!
Don't you wish you'd left 'John Smith' alone?"
"No, no, dear Santa. You're everyone's friend,
And I hope you'll get your way in the end,
And make Christmas time, as it ought to be,
From hardness and greed and gluttony free;
For I know that gluttony, hardness, and greed
Are plants that grow from unholy seed,
And no fruit of theirs can honor *the child,*
Whose festival ought to be undefiled."
And I thought to myself, as I went on my way,
It was good to meet Santa this midsummer day.

Vancouver, B. C.

The Word in Season

BY PAUL ARCHER CHADWICK

I do not think that all is good and wise;
I cannot watch the world with tranquil eyes
And say "thy will be done" to all I see;
To foolish pride, to greed and cruelty.
It was not meant that men should thus submit;
Should see deep wrongs, yet still in silence sit.
Speak out! Speak out! Though nations curse thy word:
Better a crown of thorns than truth unheard;
Better the rack, the cell, the martyr's stake
Than speech suppressed for black oppression's sake.
Who knows but what in thy lone heart shall break,
A light to guide men further on that way
That leads far onward toward the glowing day?
And who can say but what thy feet shall tread
A surer path than time's immortal dead?

MEXICO STRIVING FOR RELIGIOUS LIBERTY

On the Background of the Past, Troubled Situation in Neighbor Republic Is Explained

Mexico is again in the spotlight. This time it is religion and not oil, however, that has furnished the fuel for the light. A stern conflict is on between the Mexican Government and the Roman Catholic Church—a conflict to determine whether the State shall be free from or subject to the domination of the power of Rome.

The Catholic Church leaders claim that the Government has instituted a form of intolerant religious persecution, and, led by the Pope, have taken steps to humble the Government and force it to recede from the position which it has taken.

To understand the present situation, one must go back into Mexican history. When the Spaniards conquered the Empire of Montezuma in 1521, the Roman Catholic Church assumed control over the life of the Mexican people. The religion of these people was ruthlessly blotted out and Catholicism took its place. The Church came to be "the center of the life of the communities and the Church controlled all the activities of the people." Many devices were employed to wring money and property from the ignorant, superstitious devotees until, according to various estimates, from one third to one half of the entire Republic was church property. This gave the Church unlimited political power and civil authorities were subject to the dictates of the clergy. Little was done for the masses and from 85 to 95 per cent of the people were illiterate.

Mexican patriots came to see that there could be no real freedom for the common people under such a system, and took steps to break the power of the Church over the State. In 1857, under Jaurez, provisions were written into the Constitution which theoretically took the controlling power from the Church and set the State free to develop as it should. Among the provisions of the Constitution were the following: The nationalizing of church property; only a Mexican by birth could exercise the ministry in Mexico; no religious body or minister of any religious sect could conduct primary grade schools; special ministerial garb was forbidden; religious ceremonies could be conducted only in church buildings.

These provisions were enforced for a time but under the regime of Portfirio Diaz they were almost completely ignored. The revolutionary leaders who drafted the 1917 Constitution simply gathered up, for the most part, the religious provisions of the 1857 Constitution and embodied them in the new Constitution.

Time went by and it became apparent that the Catholic Church did not propose to live within the provisions of the Constitution. Governmental warnings were sent out but to no avail. In February of this year the Pope wrote to the clergy advising them to assert their civil rights and duties. This they have done by refusing to obey the laws of the Republic. To demonstrate their power and to embarrass the Government, a Catholic demonstration has been called to begin the first of August.

President Calles has been discriminating, fair and firm in all of his public utterances. He is willing for any man in Mexico to hold to any form of religion that he may desire. He is not opposed to religious teaching and to the conducting of religious services. He has taken a most generous and kindly attitude toward all who have conformed to the requirements of the Constitution. But he is vigorous and determined, and rightly so, in his opposition to all who are seeking to bring the State under the domination of the Catholic church.

The work of Friends has not been hindered. Under splendid Mexican leadership, the Gospel has been taught and preached. Bible Schools and religious services have been regularly held. Week day schools under the care of competent Christian teachers who have by their daily living borne witness to the power and practical worth of Christianity as a way of living, have been held, and the pupils have been uninterrupted in their studies. Five American workers have cooperated with the Mexican leaders. They have been careful to obey the laws of the land in which they work with the result that they have been unmolested as they have quietly and helpfully ministered to those with whom they live.

No one can predict what the immediate future holds. A bitter, determined contest may be staged for some time. Friends along with all other Protestant bodies at work in Mexico, will seek to live in harmony with the laws of the Republic and will continue to stand for the complete separation of Church and State. And Friends at home may well pray that Mexico may be led into that glorious freedom which can come only to those who dedicate their lives to Jesus Christ the great liberator and seek to walk humbly and trustfully in his pathway. B. W. B.

MAN'S RIGHT PLACE

No man is in his place so long as he is out of church. To say that a man can be as good outside as inside the church is absurd. As well might one say that a man who continuously neglects his civic duties is as good a citizen as the man who performs them. Man is a home-making animal, and he mars his life if he is not loyal to the home. He is a political animal and he curtails his life if he is not faithful to the state. He is a religious animal, and if he holds aloof from the Church he starves and stunts the highest instincts of his nature.—CHARLES E. JEFFERSON in *Watchman Examiner*.

DOLLS AS MESSENGERS OF FRIENDSHIP

Down East Friend Tells of Unique Venture for Promoting Good Will With Japan

A few days ago, all of us who were attending the Women's Foreign Missionary Conference at E. Northfield, Massachusetts, caught a tremendously fine idea. It came to us from the Committee on World Friendship Among Children, which is a new part of the Commission on International Justice and Goodwill and this in turn, is a valuable working unit of our Federal Council of Churches. Their plan is deeply significant and nobly purposeful, for they ask the American children in our schools and families: first, that they get acquainted with the beautiful custom of the Japanese Doll Festival, held for the girls each year on March third, and learn something of Japan's love for children and the family; then secondly—and here is another delightsome thing—that they send thousands of American dolls to visit the doll families of Japan at that festival time, to serve as "Messengers and Ambassadors of Goodwill and Friendship."

This idea is being spread all over our country. We believe that a great shipload of dolls will be sent by the girls and boys of America to the children of Japan. They will start in early December, it is expected. Some people have suggested that November 11, Armistice Day, will be the very best day for holding farewell parties for our dolls. Then we would say bon voyage to them, and start them on their long journey that they may reach Japan before the Doll Festival Day, and attend as guests those happy ceremonies.

The dolls are to enter Japan duty free according to the decision of the Japanese Government, and will be distributed by the Department of Education to those girls who are chosen by their principals and teachers. There are four million of Japanese girls between the ages of six and twelve, so we shall need a great many messengers. Oh what a difficult task the choosing will be! Great and wise men in both countries are enthusiastic over our plan. One of these has said, "He who desires peace must write it in the hearts of our children."

"And the spirit of childhood shall show us the way
To Friendship that lasts, and to Peace that shall stay."

There are many interesting details regarding the size of the dolls, the dressing, and sending, and we who are longing to have a part in this friendship adventure must send for folders of information to the Doll Travel Bureau, 289 Fourth Avenue, New York, N. Y. Mrs. Jeanette W. Emrich, the secretary, inspired us all—camp girls and adults—with a glowing zeal for getting these messengers from our

children ready as soon as possible. The response from the great audience was very enthusiastic; and in the Young Women's Conference, about a fortnight previous about five hundred others eagerly accepted the challenge on behalf of their child-friends.

The dolls, it is hoped, will be named by the class, or family, or individual, and will carry a brief message attached to themselves. They will need other special things also, railway and steamer tickets, and a properly vised passport. These may be secured from the Doll Travel Bureau, also, and will cost $1.00 it is said. Various plans were heard in the groups at Northfield, one group having decided to invite the men of the church to come to the farewell party and pay for these important tickets. It is a great undertaking, in which many organizations will undoubtedly cooperate. We Friends will have a full measure of joy and satisfaction in a service like this which will reveal the love and longings of Christian folk in America. *Forward* then! — *Westward!* — and Japanward!

ALICE C. GIFFORD.

Holden, Mass.

LETTER FROM RUFUS JONES

The Service Committee office is in receipt of a letter from Rufus M. Jones, written on July 2, 1926. He writes:

"We are still two days off from Yokohama. We have less than fifty passengers and so are a small company. It has been most uneventful and has given a much needed rest. The weather has been dull, cold and often stormy, with almost continual fog. We have skirted the Alutian Islands so that for 3000 miles we had American territory only a little to the north of us. This partly explains the cold, the fog and the storm. At noon today we were not more than 400 or 500 miles from Kamchatka! It certainly is a new world to travel across. We have all been excellent sailors and have enjoyed the trip immensely. Yesterday, crossing the 180th meridian we lost a day, jumping from June 29th to July 1st, so that we shall never live through June 30th, 1926. It was lucky none of us had a birthday coming on that date, for then we should have lost a year! We have been reading up a lot on Japan and China and we hope to be ready to understand everything but the language when we land! I am rather dreading the thought of speaking through an interpreter, but I suppose I shall learn how to do it. We are to have a three days' conference in Tokyo so that I shall get some good practice before the eventful conference at Tsinan opens on August 4th. After that conference closes, there is to be a Retreat for a week in the sacred mountain of Shantung, at Taisan. A good many important Christian leaders will be at this Retreat."

YOUTH IN CONFERENCE AND ACTION

Young Friends Activities in Nebraska Yearly Meeting Told By Field Workers

Action is characteristic of youth. Most Young Friends throughout our field are vitally interested in helping to solve our Church problems and in making their lives count for Christ their Saviour and Lord.

Splendid programs under the direction of the Young People have been carried out in a Quarterly Meeting program in each Quarter or are now being planned for the next Quarterly Meeting. During the school year Gospel Bands in different sections of our field were active in conducting week-end inspirational and evangelistic meetings. Our College students contributed in a large way toward making these meetings very helpful.

The Young Friends Tramps, that originated some years ago with the South Dakota Friends, have gathered momentum year after year until there has developed such an interest in these group meetings that plans were completed for a Young Friends Camp Conference to be held this year during the month of June in each of our Quarterly Meeting fields. A more extensive schedule of work was planned for these Conferences than in previous years and we were fortunate indeed in having arranged with Clarence E. Pickett to conduct classes for all of these Camp Conferences. His addresses and class work together with all his contacts with the young people were most commendable and helpful.

Denver Quarterly Meeting's Conference was held at Boulder, Colorado, June 12 and 13; Hiawatha Quarterly Meeting gathered more than one hundred strong near Imperial, Nebraska, June 16; Platte Valley Quarter camped in a park near St. Paul, Nebraska, June 17 and 18; Spring Bank, Nebraska and Wessington Springs, South Dakota Quarters met in joint conference at Young's Park near Creighton, Nebraska on June 19 and 20. At least 275 people were in attendance at these meetings. The following program was the basis for thought in these group gatherings:

Conference Theme: Experience and Expression

FIRST DAY

11:00-11:45	Conference Address—"Christ in Everyday Life"—Clarence E. Pickett.
11:45-12:00	Business Session.
12:00	Dinner.
1:30- 2:30	GROUP I. Religious Education, Sunday School Methods—Clarence E. Pickett.
	GROUP II. Bible Study—Theo Foxworthy.
2:30- 3:30	General Meeting—Quakerism.
4:00- 6:00	Recreation.
6:00	Supper.
7:30- 8:00	Vespers.
8:00- 9:00	Address—"Expression of the Christian Life"—Theo. Foxworthy.

SECOND DAY

6:00	Devotions.
7:00	Breakfast.
8:30- 9:30	Group I. Bible Study—Theo. Foxworthy.
	GROUP II. Religious Education, Sunday School Methods—Clarence Pickett.
9:30-10:30	GROUP I. Religious Education, Christian Endeavor Methods—Clarence Pickett.
	GROUP II. Training the Devotional Life—Estella Foxworthy.
10:30-11:00	Business.
11:00	Open Lecture — "Preparation for Life"—Clarence Pickett.
12:00	Dinner.
1:30- 2:30	Open Forum.
2:30- 3:30	GROUP I. Training the Devotional Life—Estella Foxworthy.
	GROUP II. Religious Education, Christian Endeavor Methods—Clarence Pickett.

Shall we not pray that our Young Friends who have dedicated their lives to Christ may be faithful in their daily devotions and that out from their lives may emanate power begotten of God which shall lead to effective service.

On behalf of our Young People,

THEODORE AND ESTELLA FOXWORTHY,
Field Workers.

CHANGED CONDITIONS

It is easy to believe bad news. What about good news? A Russian, a member of the Society of Friends, writes about conditions in a number of villages through Central Russia where some of his relatives reside. In a village that originally had a Chairman appointed by the Central Government, a Mennonite is now at the head of the government. The government is only able to furnish one teacher for the village school, and as there are 80 pupils, the local people have voluntarily employed a second teacher. In another village, the minister gives religious instruction to the people of his church on Sundays and Wednesdays. The former central school has been made an agricultural school with seven instructors. Conditions are improving in Russia, in spite of the many reports to the contrary.

LET'S ALL GO CAMPING!

This invitation is to young Friends of Indiana Yearly Meeting. Where shall we go? To Quaker Haven on Dewart Lake, near Warsaw and Leesburg, Indiana. Watch for Quaker Haven sign. When? August 14 and 15. Take your own camping outfit and supplies. Plans will be considered for a future Young Friends Camp.

AREND VLASKAMP, *Chairman.*

The Southern Continent Allures

Opportunities for Communication Facilitated

To the south and a little to the east of us lies the great continent of South America occupying 7,500,000 square miles, or an area equal to the United States and Europe combined, having a population of 65,000,000 (which is increasing rapidly by reproduction and immigration,) and conducting an annual foreign trade valued at $3,500,000,000. It is the greatest foreign field, viewed geographically and economically, awaiting development, producing nearly every product, food, mineral and timber that the world needs, and is only in the infancy of its possibilities.

South America is so big and varied, so old in history, so new in development, that she holds forth all things to all travelers. It is a country rich in romance, yet fired with the spirit of modern progress. Echoes from its past and whispers of its future mingle in the air of the streets. No land is richer in tradition, or in scenic beauty. It is even spectacular in its loveliness. The country has made such strides in the last half century that it is as if the old order and the new lived side by side in fascinating contrast. Students of human nature need travel no farther than Rio de Janeiro to read all the story of the continent in the people that pass a street corner.

Neither Europe nor Asia has a call or opportunity for the United States greater than that of these ten sister American republics and peoples. "If the traveler has time and inclination to go to South America via Para at the mouth of the Amazon," writes John Barrett, former United States minister to Argentine, Panama and Columbia, in his interesting booklet entitled the Call to South America, "he will find very comfortable river steam-boats that will take him not only one thousand miles up the Amazon to Manaos, the principal city of the central Amazon region with its 80,000 population, cathedrals, clubs, schools, parks, electric street-car lines and lights and paved streets, but to ports 1,000 to 2,000 miles beyond, in different directions on various tributaries of the Amazon. He can even go easily and comfortably to Iquitos, which has the unique distinction of being the Peruvian Atlantic port, 2,300 miles from the Atlantic ocean and only 750 miles from the Pacific." This city was very enterprising in the days when wild rubber was king. In those days one could have seen a score of ocean-going vessels, drawing 22 feet of water, and loaded to the gunwales with rubber, which had to steam six days down the Amazon before they were well started for New York, London, or Hamburg.

It is only a question of time when modern methods of engineering, drainage, sanitation and transportation, supported by abundant capital from the United States and Europe, will convert this immense semi-jungle area of the Amazon basin into one of the most resourceful, productive, populous and useful sections, not only of South America, but of the world. Beginning with the most gigantic navigable inland water system on the earth, with two thousand miles of direct deep water channel from the Atlantic to the foot of the Andes, or six to eight thousand miles by its tributaries, which can be used the year round by ocean vessels, and with 20,000 miles by channels suited to eight foot launches and barges, and with endless natural canals, there is no limit to its future legitimate exploitation by the captains and pioneers of engineering, capital and investment, and to its future possibilities as a home of tropical peoples.

In proceeding to South America by the east coast, the ocean voyage to Brazil by the fast and sumptuous new vessels of the United States Shipping Board operated by the Munson Line is made so directly and quickly that one finds himself, after eleven days at sea, entering beautiful Rio de Janeiro harbor and landing at the first stop right in the very midst of the best that South America has to offer. Crossing the Equator is one of the features of the voyage, at which time Neptune comes over the bow and takes command of the ship, initiating such passengers as are crossing the Equator for the first time. The run from New York to Beunos Aires, allowing for stops at Rio de Janeiro and Montevideo, is accomplished in about sixteen days. It is now possible to make a trip to Rio and return, including a week's stay in Brazil, in four weeks, or to make the entire trip to the Argentine and back, allowing two weeks ashore, in less than six weeks.

At Rio de Janeiro one finds the most beautiful harbor and colorful city in the world. The open ocean beach in its city limits is reached by a motor boulevard and tramway system. The curious Sugar Loaf Mountain rises in the distance, little islands dot the great bay, and the hillside city curves around a marvelous crescent beach for miles. In amazing Argentina, which prides herself on an area, largely in the south temperate zone, of more than a million square miles, and a magnificent capital city, Buenos Aires, which has a population of nearly two million, one could find room for all our states east of the Mississippi River plus part of the first tier west of it. The capital is second only to Paris among the great cities of the Latin race, and the center of culture and prosperity which offers inexhaustible facilities for diversion and business enterprise.

A new seaport mail service from New York to Buenos Aires has been arranged so that business mail from South America will be advanced from one to two business days when received in seaport offices on the Munson Line vessels. Four magnificent sister ships are operated for the government by this company, each leaving New York every other Saturday. The first of these under the new arrangement, the American Legion, left New York, July 17, and will return in about forty-five days. W. Irving Glover, Second Assistant Postmaster General, Washington, D. C., is taking special interest in bettering the postal service, and also R. S. Williams, superintendent of the Railway Mail Service, New York, N. Y., under whose direction the seaport clerks operate. It is believed that, with the postal facilities thus improved, the present campaign to increase business relations between the United States and South American countries will be greatly benefited and will ultimately reflect increased revenues to the postal service and to interested business enterprises. It will also help to foster a mighty continental and world peace and progress plan of noble and comprehensive character.

THE RELIGION OF THE NEW DEMOCRACY

BY CHARLES STELZLE

The Church, above every other organization, must interpret the religion of the new democracy, and this means that it must be able to interpret life in all of its aspects, because our great social, economic, and political problems are fundamentally moral and religious in their nature. There never was a strike, an epidemic, a war, a social or economic situation of any kind, that did not have all around it and shot through it a clear-cut moral principle, so that what I am advocating is not an abstract thing far removed from the life of the people. It is the preacher's business to find this principle and to apply it fearlessly in his public preaching. There is nothing more important than this—there is more dynamite in it than there is in the half-baked preaching that one often hears on theoretical social problems. Religion is not an abstract thing far removed from the life of the people.

It is not a question as to whether religion is big enough to accomplish this purpose; it is rather a question as to whether the Church is big enough to apply the principles of religion to the modern situation.

I have a strong conviction that the Church offers a freer platform for a man with a real message than he can find anywhere else. He will be freer to express himself than he could possibly be as a lecturer, as a newspaper writer, or through a political party. But the pathetic fact remains that when men of God appeared in every period of the Church's progress they met their greatest opposition, not from those outside the Church, but from those within.

God in nature never made two things exactly alike—even the finger-prints of every new-born child are different from those of every other child that was ever born or that ever will be born. Why should it be thought necessary that God run all men through the same mold so that they shall all think alike about religion?

—*The Outlook* (July 14).

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

A SUMMER SHOWER

BY MARIETTA CARTLAND

The wind blows through the tree-tops;
The boughs sway to and fro;
The leaves put their heads together,
And murmur soft and low.

The wind blows through the garden;
Each flower nods its head;
They understand the message,
Although no word is said.

The wind blows o'er the water;
The ripples rise and fall—
I cannot catch the message
He's giving to them all.

But now the busy wind goes off;
The tree-tops do not move;
The flowers no longer nod their heads;
The water is quite smooth.

Oh, now I know the message;
It's meaning is quite plain;
The sun has gone behind a cloud—
I hear the spattering rain.

THE DEVOTIONAL LIFE

BY RICHARD HAWORTH

DEVOTION TO GOD

Enoch. Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred and sixty and five years: and Enoch walked with God: and he was not; for God took him. Gen. 5:22-24.

By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God. Heb. 11:5.

Noah. But Noah found favor in the eyes of Jehovah. * * * And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. * * * But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. * * * Thus did Noah; according to all that God commanded him, so did he. Genesis. 6: 8, 13, 18, 22.

And Noah went forth, and his sons, and his wife, and his sons' wives with him. * * * And Noah builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar. And Jehovah smelled the sweet savor; and Jehovah said in his heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Gen. 8:18, 20-22.

Abraham. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. Gen. 12:1-3.

And he said, Brethren and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee. Acts 7:2, 3.

By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. Heb. 11:8.

And he believed in Jehovah; and he reckoned it to him for righteousness. Gen. 15:6.

Even as Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they that are of faith, the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blesesd. Gal. 3:6-8.

Elijah. And Elijah and Tishbite, who was of the sojourners of Gilead, said unto Ahab, As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of Jehovah came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before the Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. 1 Kings 17:1-4.

And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I even I only, am left; and they seek my life, to take it away. 1 Kings 19:10.

And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him. Luke 1:17.

Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit. Jas. 5:17, 18.

Daniel. Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. * * * But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. * * * Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Dan. 1:6, 8, 17.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Dan. 2:17, 18.

And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Dan. 6:10.

Then said he unto me, Fear not, Daniel, for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy words' sake. Dan. 10:12.

Son of man, when a land sinneth against me by committing a trespass, and I stretch out my hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast; though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord Jehovah. Ezek. 14:13, 14.

PROFOUNDEST REALITY

To believe, to be religious, implies that we adopt a definite attitude towards the universe around us, one absolutely different from the uncertain views that we often hear expressed. The man who really believes penetrates, verily, to life's deepest foundations, and does not pass them by with indifference. He does not put himself in Titanic opposition to the world, nor does he indulge in weary scepticism and passive resignation. Neither, again, does he seek to delude himself over the problems of life by the illusion of the Beautiful. He accepts the universe courageously and reverently. He believes that it is a part of an intelligent unity, and he finds in it, behind it, and beyond it, an absolute something which gives a final support to his life. Even more than this, faith teaches us that we are related to the profoundest reality of existence in the very depth of our being; that we may gain courage and find our soul's peace in it, and that we are permitted to call it "Our God."—J. B. BOSSUET.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

WHITTIER AT CLOSE RANGE

By FRANCES CAMPBELL SPARHAWK

The Riverdale Press, Boston, 181 pp. $2.00.

For those who admire Whittier and love his poetry—and who does not—there is a wealth of delightful association to be found in this attractive little book, "Whittier at Close Range." The author, Frances Campbell Sparhawk, is the daughter of his physician and friend and has had ample opportunity for gathering together those intimate facts which were woven into the very life of the Quaker poet, but many of which are unknown to his readers at large. This opportunity came to her, first, in the close personal association which she and her family had with the home life of Whittier. In addition to this, she has had access to the letters of the poet and she has drawn upon them very deftly for the close personal touches that really give us the insight into life and character.

This is not a biography—it is not so formal as that. Just for that reason there are many interesting little sidelights to be found here and there that would hardly lend themselves to the more formal presentation of the well-ordered career of a great man. It is rather a chatty, neighborly portrayal of the poet as his neighbors knew and loved him.

We would not imply, however, that there is any lack of literary merit in the volume because it is not a formal piece of literature. In following paragraphs we will give an excerpt or two that will show with what artistic ability the author has presented her subject matter. Moreover, in a rather remarkable way she has woven throughout her pages literary gems from Whittier's writings, apparently always bringing the right one to illustrate the point she is making, or to sketch graphically the background of the mood or circumstance which she describes.

We quote the following discerning paragraph as a beautiful characterization of the poet as the author knew him:

As the poet sat that day beside his books, with the light from the window falling upon him, he looked, as he was, a man among ten thousand. Tall, erect, as he was even to the last, full of the nervous energy that found ready expression in glance and gesture, his head a remarkable height from ear to crown, domelike, built for brains and spiritual power; his eyes radiant at times with the fire of his soul and having the rare capacity both to absorb and to express everything; his heavy eyebrows delighting in swift accompaniments to the humorous twists of his mouth as he told a droll story, or in pain or in moods of despondency dropped down to conceal the eyes that all too plainly revealed how things were in the soul. His whole look was alert, as that of a man whom the last new thing can never surprise.

Perhaps a characteristic of the poet most appealing, next to his tender consideration for his sister Elizabeth, was that of his loyal and considerate friendship for those who needed friends; for to Whittier a friend in need was a friend indeed. One day the author was talking with a stricken neighbor woman upon whom Whittier had lavished his accustomed kindness of heart. When, in the conversation, his name was mentioned, she exclaimed brokenly, "When you need *him* you never have to say 'Come!'—he's always there." In referring to Whittier's friendships, the author says: "He seemed to reflect the eternity of heaven in a heart that never forgot to love."

Two distinct impressions we received from reading this book. We say distinct impressions because they came as something of a surprise. First, we did not know that the gentle poet was so much of a humorist. The author refers to conversations which Whittier and friends would have which would be interrupted by peals of laughter prompted often by the keen wit and bright sallies of Whittier; "for the poet who showed chiefly his grave side to the world had in him a rich vein of humor—and his friends and neighbors knew that it never gave out through want of being worked!" In another place she says, "His humor, so seldom caught in his writings by reason of the many and deeper powers in him, here glowed in his thoughts and flashed up in his words, warming and cheering his atmosphere as the open fire of which he was so fond warmed and brightened the garden room."

The other phase of Whittier's life that impressed us was that of his capacity and influence as a man of affairs. It is perhaps natural for us to think of the gentle Quaker poet as one who was too reserved to match his wits and strength in the hurly-burly of political life. This was far from the case. He not only had an intense interest in politics from the point of view of the principles involved, but he was very much of a practical politician (minus the implications that sometimes go with this term) in dealing with men and measures. He was active in the establishment of the Republican Party in his section of the country and was long prominent in its counsels, frequently going as a delegate to political conventions where he was influential in shaping the policies to be followed. "No one," says the author, "could navigate the troubled waters of politics and tack to fill the sails or avoid the flaws with more skill than Whittier. The power to manipulate men he had to a degree that would have made him dangerous but for his high principle."

As suggestive of the poet's position during the Civil War, we give the following excerpt:

Being a Quaker, the poet was, of course, never present at war meetings.

But when during the war contributions were sent from Amesbury, as from other towns, to the front, Whittier was always greatly interested. He knew when boxes went to the soldiers, and he was often well posted as to the contents of these boxes.

And upon one occasion, at least, he was memorably on hand—to some regretfully so—when the townspeople were raising subscriptions for the Sanitary Commission and for the soldiers. Patriotism was at a low ebb that day, for the subscriptions lagged persistently, so that when it came time for the meeting to break up, the needed amount had not been raised, and things looked as if it would not be forthcoming.

Then the authority which the poet as a man of affairs never failed to put forth at need came to the front.

Whittier rose.

He wasted no strength in appeal to a patriotism overswept by avarice; but made his demands upon that avarice itself.

"If this sum needed," he said, naming it, "is not raised by this meeting, I shall write to Salmon Chase (Secretary of the Treasury) to have your exemption money on the next draft of men put up to seven hundred dollars instead of three hundred, as it is now."

That was all.

But it was enough. His audience looked at the speaker's tall, erect figure, his flashing eyes, his resolute mouth—and decided not to take the risk. The required amount was immediately forthcoming.

And now a word for Whittier as a Friend: "I am a Quaker because my family before me—those whom I loved—were Quakers," he remarked upon one occasion to a guest who had attended Friends Meeting with him, "and also I am one because the faith pleases me. I believe in it." That this faith which he held was not merely a pious and passive affirmation is proved by this expression from a letter written only six years before his death: "I have been laid up with a cold for the last fortnight, and I have reached an age when I cannot afford to take cold at all. I hope to be able to go to Amesbury in season for Quarterly Meeting which I have never missed." The author adds, "He had never missed the Quarterly Meeting of the Friends—he at almost fourscore and having always been so delicate in health!"

Should it not be a matter of encouragement to us Friends today to note that in the midst of the titanic issues of his day in which he took so prominent a part and with the wealth of friendships and associations which poured in upon him from "the world's people," the poet never allowed himself to become so engrossed in men and events that he did not turn his steps regularly to the quiet place of worship where he received strength and inspiration, which he in turn gave again to the world in his exquisite poems.

QUAKERDOM · AT · LARGE

Emory J. Rees, who with his family, is now at home on furlough from East Africa, will spend the next few weeks copying his translation of the New Testament into the Luragulu dialect. When he has completed this task the manuscript will be sent to the American Bible Society for publication.

Tom A. Sykes, of High Point, will deliver the first message of the Young Friends Conference at Guilford College, North Carolina, August 8-12. Other well known Friends assigned to lecture periods are William J. Reagan, Lewis C. Moon and Milo S. Hinckle, with Ella Willis Thompson in charge of the Juniors.

Ellison R. and Harriett W. Purdy of Minneapolis are enjoying a vacation period at Buck Hill Falls, Pennsylvania, with Alexander C. Purdy and family, of Hartford, Connecticut. As noted elsewhere in this issue, Alexander Purdy is acting during the summer as director of the lecture course which has become a feature at Buck Hill Falls.

We learn through Emmett W. Gulley, Field Secretary of New York Yearly Meeting, that Cornwall Quarterly Meeting at its recent session, took favorable action looking toward paying monthly one-twelfth of its United Budget obligations, and recomended this action to the subordinate meetings. Step by step we make our way toward the Heavenly City!

Charles N. Replogle has been appointed as the Field Secretary of New England Yearly Meeting. The earlier part of the active life of Charles and Mae Replogle was spent in pioneer work for Friends in the state of Washington, after which they did a valuable and distinctive work in Alaska. For the past two years they have been engaged in religious work among Friends in eastern Pennsylvania.

Although no report has yet reached us of the recent sessions of New England Yearly Meeting, we were glad to learn that Lindley M. Binford was able to resume his post of responsibility as Presiding Clerk of the Yearly Meeting. At the time of his physical indisposition, George L. Jones was chosen to serve in this capacity, but the Yearly Meeting had recently been bereft of his services through his untimely death.

Ella M. Dungan Weage, whose marriage to Avery Dudley Weage at Seattle, Washington, appeared in last week's issue, has for the past two years been head of the Department of Psychology and Education at Pacific College, Newberg, Oregon. After spending the summer in Seattle, they will make their home in Albany, Oregon, where Avery D. Weage is Librarian for Albany College, a Presbyterian institution.

Arthur and Nettie Hadley, our workers among the Osage Indians in Oklahoma, are enjoying a vacation three hundred miles from the scene of their labors on White River in the midst of the beautiful Ozark Mountains. The Ozark scenery is matched by the splendid opportunities for fishing, boating and swimming and our friends will doubtless return to their work greatly refreshed in mind and body, and loaded with as many big fish stories as a good missionary should tell.

H. C. Bedford, pastor of the First Friends Meeting of Richmond, and wife returned home a few days ago from a month of rest and recreation spent with relatives at Oakland, California. Coming as the first pastor of the two united congregations of East Main and South Eighth Streets and naturally bearing much of the leadership and responsibility in the extensive building program which has been undertaken, their first year in Richmond has been an arduous, though a very successful one, and they well merited the period of rest and recuperation which the western trip brought them.

The victims of Cupid's dart were many during the month of June within the vicinity of Guilford College, N. C., according to the *Friends Messenger,* since thirteen young couples, one or both of them graduates or students of Guilford College, pledged each other in matrimonial vows. The lucky number seems to have impressed the editor who felt that their many friends would be interested, not only in each particular couple, but in the list of thirteen couples whose fellowship at their *Alma Mater* had developed into such felicitous relationships. Where better than at College to choose life's partner!

In view of the somewhat strained relations that have existed between this country and Japan, Friends and all friends of justice and fair treatment will be interested to learn of the termination of a damage suit which has attracted much attention throughout the Pacific Northwest and which was concluded the other day in the Federal Court at Portland, Oregon. Some time ago a lumber company operating at Toledo, Oregon, brought in a group of Japanese laborers. The American residents of the community resented the presence of the aliens and resorted to violent and illegal means for their expulsion. The Japanese sued the Toledo people for damages and were awarded a verdict. Incidentally, we are happy in the fact that the brother-in-law of the writer was a member of the federal jury which made the award.

Friendsville Academy, through the kind of "Geography" written by J. Russell Smith, is cosmopolitanizing our Southern Highlands.

Rayner W. Kelsey, in the leading article, last week, in *The Friend,* (Philadelphia), entitled the Healing of the Nations, pays eloquent tribute to the physicians who have contributed so splendidly toward solving the problem of disease in the world. "Medicine and civilization must march hand in hand to their common conquests which fact is the ample vindication of Christian medical missions.....The health hypothesis of civilization assumes that one of the great causes for the backwardness of peoples has been disease, and believes that the incomparable advance of medical science in modern times may be the harbinger of a new era for the sons of men in all the fields of their constructive activity...Our own physicians, caring for us faithfully year after year, often at the risk of their own health, are full partners in the beneficent work. Their daily toil is nothing less than cooperation with the Great Physician for the healing of the nations."

For the first time in many years, Indiana Yearly Meeting will meet outside of Richmond this year, its temporary capital being at Muncie, Indiana. The change is occasioned by the fact that the new building being erected by the First Friends Meeting could not be completed in time to house the sessions the latter part of this month. Muncie Friends extended a cordial invitation to meet with them and the invitation was promptly accepted. Aside from the fact that the Yearly Meeting will doubtless be well cared for by its hosts, many will feel a pleasant personal drawing toward Muncie from the fact that it is the home of one of the most honored and best beloved Friends of the Yearly Meeting, Joseph A. Goddard. The Yearly Meeting will open on the evening of August 23 with a sermon by Ellison R. Purdy, who will also bring the half hour devotional messages during the week. The opening business session will occur on the following morning at ten o'clock. One of the first items of business will be the selection of

a new Presiding Clerk to succeed S. Edgar Nicholson, who, having located in New York, has become a member of New York Yearly Meeting.

On her return to the Central Offices from her vacation in Nebraska, Elizabeth Marsh, the Young Friends Secretary, stopped for three days in Chicago and met many of the Friends in that city. An unusual privilege there was the opportunity to visit the studio of Norman and Margaretta Tolson, located in the Marshall Field building. For the past year these Friends have been working on a contract for the furnishings and decorations for the mammoth Stevens Hotel being erected in Chicago. It is said to be the largest hotel in the world, and will have 3,000 guest rooms when completed. It is almost impossible to comprehend the details connected with planning and designing of the furnishings, hangings, silver, china, etc., of a structure the size of this one. One man is said to be able to weave in a day from 30 to 40 yards of the carpets to be used for the guest rooms. Something of the immensity of the undertaking can be grasped when Norman Tolson said that if the contract for the carpets for the guest rooms alone, not including the corridors and the eight floors of special parlors, dining halls and ball rooms, were let to one man, it would require ten years for him to complete the contract! In spite of all the work involved in attempting to complete this undertaking by next March, the Tolsons find time to attend Friends Meeting at the Chicago Friends Meeting-house.

In looking through some old pamphlets the other day, we came across an extensive program of the World's Religious Congresses held in Chicago in 1893 in connection with the World's Columbian Exposition. We believe that our readers will be interested, as were we, in noting the part which Friends had therein. On the special committee having the program directly in charge and made up of Chicago Friends, we find such well known names as those of Calvin W. Pritchard, Wm. B. Wickersham, Wm. Henry Matchett, and Albert W. Macy. The long list of some three score Friends named as the Advisory Council was impressively headed with the name of John G. Whittier, Amesbury, Massachusetts. The great majority of those named have passed on, though several are still with us, including J. Lindley Spicer, Joseph John Mills, Wm. L. Pearson, Absalom Rosenberger, Edmund Stanley, and Thomas Newlin. The program which Friends gave on their day of the Congress was as follows: "Our Church and Its Mission," James Wood, Mt. Kisco, N. Y.; "Our Origin and History," Joseph Bevan Braithwaite, London, England; "Church Organization," Calvin W. Pritchard, Kokomo, Indiana; "The Position of Woman Among Friends," Anna B. Thomas, Baltimore, Maryland; "Missions—Home and Foreign," Josephine M. Parker, Carthage, Indiana; "The Philosophy of Quakerism," Thomas Newlin, Newberg, Oregon.

NEWS OF OUR MEETINGS

After twelve years of fruitful service as pastor of the Friends Church at Noblesville, Indiana, Gertrude M. Reinier has resigned to enter the evangelistic field. Her work as pastor and evangelist has been very successful and any meeting needing the assistance of a thoroughly consecrated evangelist can make no mistake in securing her services.

Herbert J. Mott, a minister formerly of Scott City, Kansas, has been preaching at Colorado Springs in the absence of the regular pastor who is on vacation. His sermons have been very much appreciated, many expressing their belief that they were the best and clearest they have ever heard. The Friends of Colorado Springs are preparing for the conference to be held August 18-23. They expect a large gathering and good meetings.

Having closed a most happy fellowship with Friends in Pennsylvania, Charles and Mae Replogle are opening a new endeavor in the rugged hills of New England. The lure of the west has drawn heavily on the meetings of this section together with the erosion of the years until many meetings are largely memories. The young folks are keenly awake to the possibilities and there is a rising tide of hope for the rehabilitation of the faith maintained through those testing times of the world war. Until December they will be located at Winthrop, Maine, R. F. D. 22, working among the meetings in Maine.

The Duck Creek Monthly Meeting of Friends held their Centennial at Greensboro, Indiana, July 25, 1926. The Union Sunday School was well attended, after which Chas. E. Hiatt brought a good message. At noon a bountiful basket dinner was served. The afternoon was given over to History and reminiscences. Duck Creek preparative and Monthly Meetings were parent meetings of Quakerdom in this part of the state. The first meeting being held at Greensboro in 1821. An old fashioned Quaker wedding in costume was given at the evening session. Many old acquaintances were renewed and the day was enjoyed by all.

The Friends Meeting at Highland, Ohio, in Wilmington Yearly Meeting, is increasing in interest and spiritual power. Preceding Easter, the pastors, Elizabeth Larkin and Ruth Stowe, presented the events of the last days of Christ upon earth with helpful applications. Mothers', Fathers' and Children's Day were observed with appropriate themes and programs. Children's Day was impressive in that a little girl repeated the twenty-third psalm while another led in prayer, and the junior pastor, Ruth Stowe, gave a sermonette for the children. Following Mrs. Larkin's suggestion of having a social hour after monthly meeting, a marked success has been noted. The general interests of the church are materially helped by both the foreign and home mission committees and the activities of the Ladies' Aid.

Five days of meetings, held at Londonderry, June 22-27, conducted by H. L. Leasure, evangelist, of Sabina, Ohio, were the result of a concern on the hearts of the evangelist and the pastor for the Christian growth of the membership at this place. His messages were given with power and the demonstration of the Spirit. Services were held each night, and family visiting and personal work were engaged in during the day. Each sermon brought out vital truths concerning Christian living and service necessary for the fulfillment of God's plan for our lives. His message on the "Changeless Christ" set forth the purpose, plan, and power of God that we might know him, and be able to do his will. Near the close of this service thirty-three persons came forward seeking more power for service. An all-day meeting was held on the closing Sabbath. In the forenoon a strong message was given to the Young People on "Keeping The Trail Clean." The afternoon session was addressed specially to men on the theme "Where is Zebedee?" At the close nineteen men pledged themselves to take their places for the Lord as the heads of their families at home, in the Bible School, and in the work of the church.

The Amboy Friends Church had its first Daily Vacation Bible School this spring and are enthusiastic over the success of the venture and have already planned another for next year. 112 children between the ages of 4 and 12 were enrolled. The average attendance was 96 per cent. The

MISSIONARY TEXT BOOKS

For 1926-'27

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AGNES L. DAY
WESTFIELD, INDIANA

school was organized under the superintendency of Ruth Thorne, who has been teaching in a Friends school in Pennsylvania. It was at first planned to have three classes but it was soon found necessary to increase this to six. The teaching force was composed almost entirely of college students who were members of the meeting. Splendid assistance was given by some high school students. The pastor had the class in woodcraft. An exhibition and closing program was given on Sunday night, at which time the school presented to the church an American and a Christian flag, both mounted, and a sand box, all made by the school. Three rural routes were started which were later increased to six. The money to pay the bills was raised in less than three minutes at the Sunday evening program. No one was asked for more than one dollar. This, together with the Church School, and Junior Church makes an annual offering of about 100 hours of religious education by the Amboy church. In addition to this, Bible classes are conducted for credit in the high school.

FRIENDLY PROGRAM AT BUCK HILL FALLS

Since 1902 a group of Friends has been operating a summer colony at Buck Hill Falls, Pennsylvania. Buck Hill is one of the beauty spot in the Alleghenies of Pennsylvania and its proximity to New York and Philadelphia has made it prosper until now in cottages and hotel combined there is a summer population of about 3000 people.

A large Friends Meeting meets regularly on Sunday morning in The Inn, and for three years past a series of religious and international lectures has been given, one on Sunday evening and one on Wednesday evening of each week.

Interest in this work has developed to such an extent that this year Alexander C. Purdy of Hartford Theological Seminary has been secured as director.

Growing out of the International interest through the lectures, an International House has been built by Marie C. Jenkins, where foreigners are invited to come and spend two weeks of rest and recreation in a home atmosphere. Clarence E. and Lilly Pickett of Earlham College are acting as host and hostess of the House during July and August. An interesting list of guests is scheduled for the summer, including representatives of Austria, the Philippines, Japan, China, Germany and Canada.

Another interesting feature of the summer's program is a Bible class which meets twice each week in the Inn, to which guests of the hotel and residents in the cottages are welcome. Alexander C. Purdy and Clarence E. Pickett share the leadership of the class. The average attendance to date is 65.

SERVICE COMMITTEE NEWS

Ruth Pennington, formerly of the Russian and Polish Units, is now a member of the Albanian Government and advisor in chief on questions regarding refugees. Old Mission workers who are now doing relief work in Greece are Dorothea Hughes, Dorothea Daunt, Ethel Cooper, Lillian Shrimpton, Alison Fox, and Ruth Pennington.

Ilse Lange, the German Friend who has been helping in the relief work in Bulgaria, returned to Germany on July 15th. Nancy Lauder-Brunton, the English representative, has returned to Vienna. The work that they have been supervising is now being carried on by Bulgarian people. There is still need for further relief work. They estimate that about 5000 children should be fed during this coming winter.

Henry Harris, head of the Unit in Poland, has been in England on a leave of absence for one month....Arrangements are being made for a third minority conference between Germans and Poles.... A United council of Peace organizations in Poland has been formed in Warsaw.

International weddings that are of interest to old Mission workers as reported by the English Friends C. I. S. are as follows:

July 3—George Boutkovitch (Russian) to Mary Kaftal (Polish).

July 18—Horace James (English) to Wilhelmina Schroder (German).

Jnly 22—Hans Schindler (Austrian) to Ellen Bellamy (English).

NEWPORT VACATION SCHOOL

Carey D. Barker, pastor of the Friends Meeting at Henderson Chapel and Newport Mission, was leader of a very successful Daily Vacation Bible School at Newport, Indiana, held under the auspices of the Friends and the Methodists. The average attendance, besides the ten or twelve teachers, was ninety-two and the daily offering made a little more than expenses. Teachers from Henderson were Elsie Betson and Abbie Davidson, and from Newport Mission, Alice Robbins, Martha and Mrs. C. D. Barker.

The Bible School in May was an excellent preparation for the tent meetings that followed. Tilman Hobson, his daughter and her husband, Elmer Gandy, of Pasadena, Calif., were able workers and more than sixty converts resulted from the ten-days' meeting. The first did the preaching, his daughter was pianist, while her husband led the singing and gave several chalk talks. There were thirty-five requests for membership in the Friends Mission, one at Henderson Chapel, and several to the M. E. Church. It was a time of spiritual refreshing to the entire town and community.

Children's day at Henderson Chapel was observed the third Sunday night in June, with a large crowd in attendance. Esther Rhoads of Newhope, Pa., and Aaron Downs, formerly of this place, both missionaries to Japan for the past five years, gave most interesting descriptions of their work on two successive Sundays, respectively, to the Henderson Chapel Meeting in July. The addresses were a source of real missionary instruction.

NOTICE

New Garden, Indiana, Quarterly Meeting is called to meet on 7th day, the 14th of August at 10 o'clock, a. m. at New Garden, one half mile south of Fountain City; the meeting of Ministry and Oversight, on the 13th will be held in Fountain City. This is one week earlier than the regular time.

ADDA PIKE, *Clerk.*

FAIRFIELD CENTENNIAL

On August fifteenth, Fairfield Meeting, established in 1826, is planning to celebrate its one hundredth anniversary. The morning service will open at 10:30 with the reading of the minute which established the meeting. A period of devotion will be followed by the Centennial Sermon by Charles L. Jessup of Brownsville, Texas.

In the afternoon, thought will be directed more particularly to the history and the spirit of the lives of the men and women who set up this little meeting in the wilderness. Wilson S. Doan of Indianapolis will bring that message and there will be opportunity for reminiscences from those who are in attendance.

It is hoped that interesting old photographs and documents can be collected and placed on display and that many former members and their descendants will be present to add to the interest and significance of the day.

INTERNATIONAL SUNDAY SCHOOL LESSON

August 15, 1926.

Jethro's Wise Counsel.

Lesson: Exodus 18:1-27.

Devotion Reading: Psalm 106:1-5.

Reference Material: Numbers 10:29-32. Acts 6:1-6.

Intermediate and Senior Topic: Being Helpers.

Topic for Young People and Adults: Organizing for Service.

Golden Text: To each one his work. Mark 13:34.

Daily Readings

M.—Jethro Visits Moses. Ex. 18:1-12.
T.—Jethro's Wise Counsel. Ex. 18:13-24.
W.—Diversities of Gifts. I Cor. 12:1-11.
T.—Working Together. I Cor. 12:12-31.
F.—The Parable of the Talents Matt. 25:14-29.
S.—Wise Master Builders. I Cor. 3:10-15.
S.—Jehovah our Counselor. Psa. 106:1-5.

Between the Lessons. As the Hebrews continued their journey toward Sinai, they again "hastened to forget" God's care of them. Because of the lack of water at Rephidim they not only murmured but threatened the life of Moses. Moses was directed to smite the rock with his rod and water gushed out. A new danger now appeared, a hostile desert tribe, the Amalekites; and the Hebrews had their first experience of battle. This was made memorable by the striking evidence of their dependence on God, as success came only as Moses held aloft the "rod of God." Following this, as they approached Sinai, Jethro, Moses' father-in-law, came to meet them; and from the older man's study of

the methods of Moses comes the present passage with its lesson in "Organizing for Service."

This thing.....is not good. (v. 17). A one man team, even though that one be the best of men, is not the ideal either for service nor for the group served. There was the probability that both Moses "wear away and this people that is with thee;" and the added danger in this method of service that no one would be prepared to take Moses' place, either through experience or the inspiration to serve. "Autocracy stifles life."

I will give....God be with thee. (v. 19). God often reveals better methods of service through the counsel of Godly men, such as Jethro was. (cf. v. 10). "People sometimes look for signs from heaven when God means them to be content with advice from earth."

Provide able men....of truth. (v. 21). Effective plans for service are based on recognition of the fact that no one has a monopoly on either ability, religion, or character. Mr. Moody said: "It is better to set a hundred men to work, than to do the work of a hundred men." You do a service to a man when you evoke his latent talent. "It is no kindness to others nor service to God to do more than your share in the sacred duties of church-life."

God command....people go in peace. (v. 25). The ultimate test of any organization for service must be the sanction of God's spirit, and the well-being of those served.

"He is a great man who makes use of his own great ideas, but he is a greater man who also welcomes great ideas from whatever source."

WENDELL G. FARR.
Wilmington College.

BIRTHS

HAYS—To Charles Ray and Lois Gray Hays, Ringwood, Oklahoma, June 22, 1926, a son, Charles Ray.

MARRIAGES

WEAVER-HAWORTH — At Coloma Friends Church, Coloma, Indiana, July 18, 1926, Willard Weaver and Emily Haworth. Both are members of Coloma Friends Meeting. Richard R. Newby, minister.

FRENCH-COURTNEY — July 9, 1926, Mary Lucille Courtney of Beloit, Ohio, and Paul Chester French of Salem, Ohio. Isaac Kinsey, minister.

DEATHS

JONES—At the home of his son, Elmer Jones, near McLouth, Kansas, July 4, 1926, Philemon Jones, aged 86 years. A pioneer member of Springdale Quarterly Meeting, (now Tonganoxie Quarterly Meeting), and for many years an elder in Stanwood Monthly Meeting, he always manifested much interest in the various activities of the church, and was one of the charter donors of the endowment of Friends University at Wichita, Kansas. Five sons and one daughter survive him: Andrew T., Tonganoxie, Kansas; Elmer, McLouth, Kansas; Francis K., Santa Paula, Calif.; Emma C. Dillon, Wichita, Kansas; Sylvester, Havana, Cuba; and Arthur, Winthrop Center, Maine.

LINDLEY—At Kingman, Indiana, March 29, 1926, Sarah W., widow of George M. Lindley, and daughter of James and Margaret Woody, aged 82 years. She was converted in early childhood and during a religious revival in 1868 she entered zealously into the work of the church. On account of failing health the last few years of her life were spent mostly in her home. Of her thirteen children, seven survive and were at her bedside when she passed away.

BOGAN—At her home in Wilmington, Ohio, July 12, 1926, after a lingering illness, Anna Elizabeth, wife of James Walter Bogan, aged 66 years. Her devotion both to her family and to the church was very marked. Having served as Elder for twenty-seven years, she gave to many wise and loving counsel and encouragement in the exercise of their gifts. The husband, two sons and two daughters survive her.

"Ye must be born anew."
John 3-7

America's Angelus

***"Glory to God in the highest, and on earth, peace, good will toward men."*— LUKE 2:14.**

Stand back of the President of the United States and the Nation, in constructive thought for Universal Peace by meditating day by day on the fourteenth verse of the second chapter of Luke, one of the best known verses in the Bible, and make this powerful creative message of freedom—AMERICA'S ANGELUS.

Ask your friends to help make this a Universal Meditation for World Harmony.

Pass it on **Friends in Christ**

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

INDIANA YEARLY MEETING

Persons wishing rooms during the sessions of Indiana Yearly Meeting, August 23-26, are asked to communicate with Susan C. Sturdivant, 612½ West Adams Street, Muncie, Indiana. Kindly suggest dates of arrival and departure and whether you will have a car at your disposal.

NOTICE TO MINISTERS

Recorded ministers who expect to attend Indiana Yearly Meeting at Muncie, Indiana, commencing August 23, 1926, and who have a minute from another Yearly Meeting directed to Indiana Yearly Meeting, and who desire board and lodging, should as soon as possible notify Robert W. Randle, 1234 Main Street, Richmond Indiana, in order that arrangements may be made therefor.

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SCHEDULE OF YEARLY MEETINGS FOR 1926

With Names and Addresses of Presiding Clerks

Western, August 17, Plainfield, Albert L. Copeland, Paoli, Indiana.

Wilmington, August 17 — Wilmington, C. Clayton Terrell, New Vienna, Ohio.

Indiana, August 24—Muncie, S. Edgar Nicholson, 370 Seventh Ave., Penn Terminal Bldg., New York, N. Y.

Ohio, August 24—Damascus, Ralph S. Coppock, 721 Wright St., Alliance, Ohio.

Iowa, August 31—Oskaloosa, S. M. Hadley, Oskaloosa, Iowa.

Kansas, October 12—Wichita, Edmund Stanley, 1813 University Ave., Wichita, Kansas.

Baltimore, November 10—Baltimore, Md., John R. Cary, 204 Morris Bldg., Baltimore, Md.

WILMINGTON Y. M.

The chairman of the Committee on Entertainment for the coming sessions of Wilmington Yearly Meeting, beginning August 17, to whom correspondence by those desiring the same should be addressed, is Mrs. C. Grant Fairley, 321 East Locust Street, Wilmington, Ohio.

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